

*Illustrations of  
Antichrist's Rejoicing  
over the Massacre of  
St Bartholomew . . .*

WITH A PREFATORY NOTE  
BY  
D. HAY FLEMING, LL.D.

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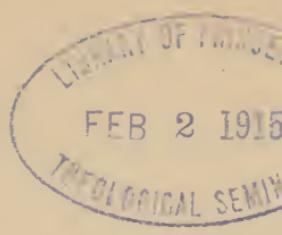
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COPY 1



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D. HAY <sup>✓</sup> FLEMING, LL.D.

FOURTH EDITION. ENLARGED.  
SIX PLATES.

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“The Pope of Rome . . . is  
that Antichrist, that Man  
of Sin and Son of Perdition”  
(*Westminster Confession of  
Faith*, chap. xxv.).

## PREFATORY NOTE.

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THE leading facts of the Massacre of St. Bartholomew are well known. King Henry of Navarre and the Princess Margaret, the youngest sister of Charles IX. of France, were married at Notre Dame Cathedral, Paris, by the Cardinal of Bourbon, on Monday, the 18th of August, 1572. The festivities were prolonged through Tuesday, Wednesday, and Thursday.\* On Friday morning Admiral Coligny, the brave and virtuous leader of the Huguenots, attended a meeting of the Royal Council in the Louvre. On his way to his lodging he met King Charles, and, after accompanying him to the tennis-court, set out again for home. Ere he had gone many paces he

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\* This was a mixed marriage, the King of Navarre being a Protestant, and the bride a Romanist. Moreover, they were second cousins, and the bride's father had been god-father to the bridegroom. Few of Navarre's co-religionists, whom the marriage had drawn to Paris, left it alive. After the massacre, Navarre, through fear, renounced his Protestantism and submitted to the Pope, who thereupon, by a special bull, dated 27th October 1572 (*Documents Historiques Inédits*, Paris, 1841, i. 713-715), absolved him from the crime of heresy, and restored him to the bosom of Holy Mother Church; and on the same day, by another bull, dispensed with the forbidden degrees, and legitimated the children that might be born of the marriage. But twenty-eight years afterwards, when the King eagerly desired a younger Queen, another infallible Pope approved a sentence declaring the marriage to have been null from the beginning, and giving the parties liberty to marry again (*Lettres du Cardinal D'Ossat*, 1732, iii. 395, 474-478; *Thuani Historiarum sui Temporis*, 1733, v. 836, 837).

was shot from the window of a house, at the rear of which a horse had been provided for the assassin's escape. The Admiral, who had been reading a petition which had been handed to him, happened to turn slightly to one side just as the villain was about to fire, else he might have been killed on the spot. As he was being carried to his house which was close by, someone said that the balls might have been poisoned. The wounded man calmly replied — “Nothing will happen but what it may please God to order.”

That afternoon, Charles visited Coligny; assured him that the attempt upon his life would be signally punished; and tried to persuade him to allow himself to be taken to the Louvre for safety. Coligny's friends thought that it would be hazardous to remove him; and so his Majesty sent a guard of soldiers professedly to protect him. The Queen-Mother (Catherine de' Medici), and her son, Henry of Anjou, are credited by some with having, next day, persuaded Charles that, for his own safety and the safety of his kingdom, Coligny, who was recovering from his wounds, must be put to death. It is alleged that the King consented, with the proviso that, if it were to be so, then all the Huguenots of France must be killed, so that none might remain to reproach him. Be that as it may, early on Sabbath morning the 24th of August (St Bartholomew's day), the Duke of Guise and others reached the Admiral's dwelling. An entrance was soon effected. Unable either to flee or fight, Coligny entreated his followers to save their own lives, as they could not save his. “As for me,” he said, “I have prepared myself for death beforehand.” After despatching him with their weapons, the murderers threw his body over the window, to convince those below that he was really dead. The mangled corpse was subjected to the grossest indignities.

Meanwhile, a number of distinguished Huguenot gentlemen, who were living in the Louvre, were treacherously

PLATE I.





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killed. The great bell of the Palais de Justice pealed forth the signal for the general massacre.\* Orders had been given to lock the gates of the city, and to secure the boats on the Seine. In the words of Professor Baird (*Rise of the Huguenots*, ii. 474, 475, 484):—

“The frenzy that had fallen upon Paris affected all classes alike. Every feeling of pity seemed to have been blotted out. Natural affection disappeared. A man’s foes were those of his own household. On the plea of religious zeal the most barbarous acts were committed. . . . The weaker sex was not spared in the universal carnage, and, as in a town taken by assault, suffered outrages that were worse than death. Matron and maiden alike welcomed as merciful the blow that liberated them from an existence now rendered insupportable. Women approaching maternity were selected for more excruciating torments, and savage delight was exhibited in destroying the unborn fruit of the womb. Nor was any rank respected. . . . The very innocence of childhood furnished no sufficient protection—so literally did the pious Catholics of Paris interpret the oft-repeated exhortations of their holy father † to exterminate not only the roots of heresy, but the very fibres of the roots. . . . The carnival of blood, which had been so successfully ushered in on that ill-starred Sunday of August, was maintained on the succeeding days with little abatement of its frenzied excitement. Paris soon resembled a vast charnel-house. The dead or dying lay in the open streets and squares, they blocked the doors and carriage-ways, they were heaped in the court-yards. When the utmost that impotent passion could do to these lifeless remains was accomplished, the Seine became the receptacle. Besides those Huguenots whom their murderers dragged to the bridges or wharves to despatch by drowning, both by day and by night wagons laden

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\* The Queen-Mother, it seems, fearing that the King’s resolution might fail, had previously caused the bell of St. Germain l’Auxerrois to be rung.

† Pope Saint Pius V. who died on the 1st of May 1572.

with the corpses of men and women, and even of young children, were driven down to the river, and emptied of their human freight."

At first the King threw the blame of Coligny's murder on the Guises; but on Tuesday, the 26th of August, having heard mass, he declared before the members of Parliament that what the Guises had done was done by his orders.

The massacre was not confined to Paris. It extended to Meaux, Troyes, Orleans, Bourges, Angers, Rouen, Lyons, Toulouse and Bordeaux. The total number of the victims has never been ascertained. In England, it was reported to be a hundred thousand. Sully (*Memoirs*, 1773, i. 37), who narrowly escaped death, placed it at seventy thousand. De Thou (*Historiarum sui Temporis*, iii. 145), who was also a contemporary, and whose father was President of the Parliament of Paris at the time of the massacre, estimated it at somewhat less than thirty thousand. Even the lowest estimate is appalling. As many may have perished under the Inquisition in Spain; but there the tragedies were spread over a long course of years.

The news of the massacre, rightly believed to have been long planned, was received in England and Scotland with profound horror. In Edinburgh the ministers vehemently inveighed against it, whereat Du Croc, the French Ambassador, was angry, because his master was called a traitor, and a murderer of his own subjects under promise and trust. He was specially angry because Knox, in his sermon, requested that the Ambassador should be asked to tell his master that sentence had been pronounced in Scotland against that murderer, the King of France; that God's vengeance would never depart from him or his house; that his name should be execrated by posterity; and that none coming from his loins should enjoy that kingdom in peace and quietness, unless repentance prevented God's judgments. Du Croc desired the Regent and

Privy Council to issue an edict forbidding all, especially the ministers in their sermons, to speak dishonourably of his master. The lords answered that they could not prevent the ministers from speaking against themselves (Richard Bannatyne's *Memoriales*, p. 273).

By Philip of Spain, by the Duke of Alva, and by the Pope of Rome (who claimed to be the Vicar of Him who did "not come to destroy men's lives but to save them"), the news of the massacre was hailed with genuine delight.

The courier who carried the tidings to Rome was generously rewarded; a solemn thanksgiving was observed; a famous painter, Vasari, was employed to decorate the walls of the Sala Regia in the Vatican with events of the massacre; and a medal was struck to commemorate a deed black enough to make devils blush.

In the third edition of *L'Art de Vérifier les Dates*. . . . *Par un Religieux Bénédictin de la Congrégation de S. Maur* (Paris, 1783, i. 338), there is a brief memoir of Pope Gregory XIII. From it I have taken the following account of these rejoicings in Rome; and a translation is here given alongside:—

"L'an 1572, Grégoire, ayant appris par le Cardinal de Lorraine, qui étoit alors à Rome, le massacre des Huguenots, exécuté le jour de S. Barthélémi, fait tirer le canon du Château S. Ange, & ordonne qu'on allume, le soir, des feux de joie dans toute la ville. Le lendemain, accompagné de tous les Cardinaux, il se rend à pied dans les Eglises de S.

In the year 1572, Gregory, being apprised by the Cardinal of Lorraine, who was then at Rome, of the massacre of the Huguenots perpetrated on St. Bartholomew's day, caused the cannon of the castle of St. Angelo\* to be fired, and ordered bonfires to be lighted in the evening through the whole city. Next day, accompanied by all the cardinals, he repaired on foot to the

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\* On being raised to the pontificate, the first act of favour which Gregory showed to his natural son was naming him castellan of St Angelo and gonfaloniere of the Church (Ranke's *History of the Popes*, 1847, i., 320).

Marc & de S. Louis pour remercier le Ciel d'une nouvelle qu'il jugeoit si avantageuse à la Religion. L'Ambassadeur de l'Empereur lui portoit la queue; le Cardinal de Lorraine dit la messe; on frappa des médailles sur cet événement; & on fit faire un grand tableau où les principaux traits de l'horrible scène de la S. Barthelemy étoient représentés. Dans une banderole, au haut du tableau, ces mots étoient tracés: *Pontifex Colignii necem probat.* Cependant il étoit doux par caractere & avoit en horreur l'effusion du sang; ce qui donne lieu de croire que toute cette représentation n'étoit qu'un jeu de théâtre que sa place lui paroissoit exiger."

churches of St. Mark and St. Louis, to thank Heaven for news which he considered so advantageous to religion. His train was borne by the Emperor's ambassador; the Cardinal of Lorraine said mass; medals were struck to commemorate that event; and a large picture was caused to be made, in which the principal features of the horrible scene of St Bartholomew's day were represented. On a scroll above the picture were traced these words—*The Pope approves the slaughter of Coligny.* He was, however, gentle by nature, and abhorred the effusion of blood, which affords room to believe that the whole of this exhibition was only a theatrical display which his position seemed to him to require.

Although the Church of Rome has never expressed sorrow for the cruel butchery, or shown contrition for rejoicing over it, there are traces of shame in this brief account; and its closing sentence in trying to relieve Gregory of the odium throws it, unconsciously perhaps, on that system of which he was the earthly head.

The matter, in some points, is dealt with more candidly by Philip Bonanni, a Jesuit father, in his *Numismata Pontificum Romanorum*, printed in Rome in 1699, "cum facultate superiorum," dedicated to the reigning pope, and fully fortified with official approbations and imprimaturs. It gives drawings of more than three score of the medals of Gregory XIII. Of these, No. XXVII. is the one in commemoration of the massacre of St Bartholomew. The engraving, which shows only the reverse side, is enlarged, and consequently the effects of the destroying angel's prowess

PLATE II.





are more perceptible. Bonanni (i. 336) mentions that the massacre "has been assailed in many writings of heretics, and defended in apologies of Catholics." Here is his account of the butchery, and of the papal rejoicings over it, with a translation:—

"Ea cædes 9. kalend. Septembris anni 1572. inchoata est Lutetiæ, pulsata palatii publici majore campana, ut cædes patraretur. Et verò per dies tres continuatos noctibus lanientam horribilem tota urbe sexaginta hominum millia in perduelles iterumque nova molientes hæreticos perpetrarentur. Uno verbo sexcentæ domus qua direptæ sunt, qua incensæ, & quater mille homines interfici; sed non una Parisiensium strage conclusa est. Per plurimas urbes grassata est. Sicque per similes in provinciis cædes sublata sunt viginti-quinque hominum millia.

"Insperata Galliæ commutatio Gregorium Pontificem, & Italiam eo majore gaudio perfudit, quo gravior fuerat metus ex relatione Cardinalis Alexandrini, ne perduelles ab avita religione desciscentes, Italiam inundarent. Accepto nuncio statim Pontifex ab æde Sancti Marci, ad Sancti Ludovici templum solemnis supplicatione se contulit, indictoque jubilæo Christiani orbis populos provocavit ad Galliæ religionem, & Regem supremo numini commendandos. Colinii & sociorum cædem in Vaticana

That massacre was begun at Paris, on the 24th of August, in the year 1572, the great bell of the public palace being rung so that the slaughter might proceed. And for three successive days and nights sixty thousand men, throughout the whole city, committed terrible butchery upon traitors and heretics who were again making new attempts. In one word, six hundred houses were plundered or burned, and four thousand persons were slain. But the massacre was not ended by that of the Parisians alone. It went through very many cities, and thus, by means of similar slaughters in the provinces, twenty-five thousand persons were cut off.

The unexpected change in France filled Pope Gregory and Italy with the greater joy, because there had been grave fear from the report of the Cardinal of Alessandria lest traitors deserting the ancestral religion should inundate Italy. On the receipt of the news, the Pope immediately went from the Church of St. Mark to that of St. Louis in solemn prayer, and, proclaiming a jubilee, called upon the nations of the Christian world to commend the religion and King of France to Providence. Being anxious that such an abundant

aula describi coloribus jussit à Georgio Vasaro religionis vindicatæ monumentum, & de profligata hæresi trophyæ, sollicitus inde quām salubris ægro regni corpori tam copiosa depravati sanguinis emissio esset profutura. Flavium Cardinalem Ursinum legatum à latere in Galliam destinat, qui Carolum Regem admoneat, ut cœptis insistat fortiter, neque curam asperis remediis inchoatam prosperè, perdat leniora miscendo.

“Quanquam hæc fuerint tam præclara Caroli pietatis, atque sinceræ in Catholicam Ecclesiam fidei documenta, necnon Pontificiæ sollicitudinis; non defuere, qui secus interpretarentur. Attamen non sine Dei ope, divinoque consilio eam stragem perpetratam esse in numismate percusso docuit Gregorius, in quo angelus gladio, & cruce armatus contra rebelles invehitur, qua etiam expressione in mentem revocat hæreticorum domus alba cruce obsignatas fuisse, ut eas milites regii inter ceteros dignoscerent, sicuti pariter ab ipsis crux alba in pileis gestabatur.”

letting of bad blood should prove salutary to the sick body of the realm, he ordered the slaughter of Coligny and his associates to be painted in colours in a hall of the Vatican, by George Vasari, as a memorial of religion vindicated, and as a trophy raised over vanquished heresy. He appointed Flavius Cardinal Ursini as *legatus à latere* to France, to advise King Charles to go on bravely with what he had commenced, and not to mar a cure well begun with sharp remedies by mingling gentler measures with them.

Although these were such clear proofs of the piety and sincere loyalty of Charles to the Catholic Church, and also of the Pope's solicitude, there were not wanting people who explained them otherwise. That this slaughter, however, had not been effected without God's help and the divine approval, Gregory showed in a medal which was struck, and in which an angel, armed with sword and cross, attacks the rebels. By this representation, he also recalls the fact that the houses of the heretics were marked with a white cross in order that the royal soldiers might distinguish them among the others, as, similarly, a white cross was worn by themselves in their hats.

Cardinal Alessandria, to whose report Bonanni refers, had been sent by his uncle, Pope Pius V., to the King of France, early in the spring of 1572, to persuade him to give up his friendship with the Turks, to join the Holy League, to

give his sister Margaret in marriage to the King of Portugal rather than to Navarre, and as far as possible to refrain from conferences and intimacy with the sectaries. De Thou, who relates that, according to the Italian writers, the Cardinal's pleading about the marriage of the Princess to the King of Portugal, though more insistent than on the other matters, had no effect, thus summarises these writers:

“ The King declared that the public peace depended on the marriage with Navarre. The Cardinal could not, though he used many arguments, change his determination. The King, however, when he was pressed, replied: *Would that I could divulge everything to you, Alessandria, then you and the Pope would understand that there is nothing more fitted for establishing religion in the kingdom, and destroying the sworn enemies of God and France, than this marriage; but I hope that ere long the Pope will praise my judgment and my piety and my burning zeal for religion.* Jerome Catena, who wrote the life of Pius V., adds that the King firmly grasped the Cardinal's hand, and pulling a ring of great price from his finger presented it to him, and addressed him in these words:—*Keep this as an earnest and pledge of my honour and of my homage, which will never fail the Holy See, and of my soon enforcing my plans against the wicked sectaries as I have undertaken; but that Alessandria excused himself from accepting the ring, and replied that the faith pledged by the Most Christian King was enough for him, than which he could not seek or carry to the Pope a greater or a surer pledge*” (*Historiarum sui Temporis*, iii., 95, 96).

With this reply, says De Thou, “ whether given so definitely or wrapped in more obscure language,” the Cardinal, loaded with many promises from others, both from the Queen and Anjou, hastened to Rome, where he arrived before the death of Pius V. The Italian writers evidently believed that the King of France, in favouring the marriage of his sister and Navarre, had a scheme in view for destroying his Protestant subjects. On this point the testimony of Cardinal D'Ossat

is also very striking. Writing from Rome, on the 22nd of September 1599, concerning the dissolution of that marriage, he says :—

“ Vous saurez donc, s'il vous plaît, qu'une de tant de fois, que le Pape m'a envoyé apeller pour cet afaire, il me dit, que lorsque l'on étoit après à faire ce mariage, Monsieur le Cardinal Alexandrin, envoyé Légit par le Pape Pie V. son oncle, se recontra en France, & fit tout ce qu'il put pour le détourner; & qu'après en avoir parlé plusieurs fois audit Roi Charles, S. M. le prit un jour par la main, & lui dit: *Monsieur le Cardinal, tout ce que vous me dites est bon, je le reconnois, & en remercie le Pape & vous: & si j'avois quelque autre moyen de me vanger de mes ennemis, je ne ferois point ce mariage: mais je n'en ai point d'autre moyen que cetui-ci.* Ajouta S. S. que lorsque la nouvelle de la S. Barthelemi vint à Rome, ledit Cardinal Alexandrin dit: *Loué soit Dieu, le Roi de France m'a tenu promesse.* Disoit S. S. savoir tout ceci, pource qu'il étoit alors Auditeur dudit sieur Cardinal, & fut avec lui en tout le voyage, que ledit sieur Cardinal fit en Espagne premierement, & puis en France: & qu'il avoit lui-même écrit cela deslors, & se pourroit encore aujourd'hui trouver écrit de sa main, parmi les papiers dudit sieur Cardinal Alexandrin” (*Lettres du Cardinal D'Ossat*, iii., 419).

You must know then, if you please, that, on one of the many occasions that the Pope [Clement VIII.] sent for me about that matter, he told me that when they were about to make that marriage the Cardinal Alessandria, who was sent as legate by his uncle, Pope Pius V., met him [*i.e.* Charles IX.] in France, and did all he could to dissuade him from it; and that, after having spoken about it several times to the said King Charles, his Majesty one day took him by the hand and said to him: *Cardinal, I admit that what you have said to me is all very well. I thank the Pope and you for it, and if I had any other means of avenging myself of my enemies, I would not promote this marriage: but I have no other means than that.* His Holiness added [that, when the news of St Bartholomèw came to Rome, the said Cardinal Alessandria ejaculated: *God be praised, the King of France has kept his promise to me.*] His Holiness said [that he knew all this because he was Auditor to the said Cardinal, and was with him on the whole journey which the said Cardinal made in Spain first and then in France; and that he had himself written that at the time, and it could still be found in his hand-writing among the papers of the said Cardinal.

PLATE III.





Clement VIII., who expressed himself with such absolute certainty concerning the promise of Charles IX., was Pope from 1592 to 1605. Cardinal D'Ossat was not the only one to whom he communicated the incriminating story of Charles IX. and Cardinal Alessandria. Unlike Clement, D'Ossat could not lay claim to infallibility, but he is regarded as a thoroughly trustworthy cardinal. In its notice of him, the *Catholic Encyclopedia* (1911, xi., 342) states that—“Bentivoglio, in his ‘*Mémoires*’, says of him that never was a man more worthy of the hat because of his religious zeal, the integrity of his morals, and the eminence of his learning.”

It may be objected that the memory of even an infallible Pope might be at fault after a period of twenty-seven years had elapsed; but in this instance the Pope's memory had been wonderfully retentive. Of the narrative which he wrote at the time, and which he said might still be found among Cardinal Alessandria's papers, two copies at least are known to exist. Part of it was printed by the late Lord Acton. The essential sentence runs thus:—

“Quæ rationes eo impulerunt regem ut semel apprehensa manu Cardinalis in hanc vocem proruperit: *Significate Pontifici illumque certum reddite me totum hoc quod circa id matrimonium feci et facturus sum, nulla alia de causa facere, quam ulciscendi inimicos Dei et hujus regni, et puniendi tam infidos rebelles, ut eventus ipse docebit, nec aliud vobis amplius significare possum.*”

These arguments so moved the King that, on one occasion, grasping the hand of the Cardinal, he broke out in these words: *Tell the Pontiff and assure him that I am engaging in all that I have done and am about to do with regard to this marriage for no other reason than in order to take vengeance on the enemies of God and of this kingdom, and to punish so faithless rebels, as the result itself will show, and I cannot be more explicit with you.*

The foregoing quotation in Latin is taken from the article on “The Massacre of St Bartholomew,” which appeared in the *North British Review* for October 1869,

pp. 30-70; and which is ascribed to the late Lord Acton in the bibliography of his works compiled by Dr W. A. Shaw, assisted by the present Lord Acton, by Mr R. V. Laurence, of Trinity College, Cambridge, and by Mr T. F. Wetherell, editor of the *North British Review*.

Clement had not only accompanied Cardinal Alessandria in his mission; but, Lord Acton says, was "his chief adviser." The story of the secret promise, however, does not rest on the mere word or memorandum of Clement. It was published by Catena, and also by Gabuzzi, both biographers of Pius V. Catena as epitomised by De Thou has already been quoted. According to Lord Acton:—

"Catena was secretary to the Cardinal of Alessandria as early as July 1572, and submitted his work to him before publication. Gabuzzi wrote at the instance of the same Cardinal, who supplied him with materials; and his book was examined and approved by Borghese, afterwards Paul V. Both the Cardinal of Alessandria and Paul V., therefore, were instrumental in causing it to be proclaimed that the Legate was acquainted in February 1572, with the intention which the King carried out in August."

Others admitted or boasted that they knew beforehand of the massacre. In Lord Acton's words:—

"The Republic [of Venice] was seeking to withdraw from the league against the Turks; and her most illustrious statesman, Giovanni Michiel, was sent to solicit the help of France in negotiating peace. . . . He was admitted almost daily to secret conferences with Anjou, Nevers, and the group of Italians on whom the chief odium rests; and there was no counsellor to whom Catherine more willingly gave ear. Michiel affirms that the intention had been long entertained, and that the Nuncio had been directed to reveal it privately to Pius V."

"The foremost of the French prelates was the Cardinal of Lorraine. He had held a prominent position at the Council of Trent; and for many years he had wielded the

influence of the House of Guise over the Catholics of France. In May 1572 he went to Rome; and he was still there when the news came from Paris in September. He at once made it known that the resolution had been taken before he left France, and that it was due to himself and his nephew, the Duke of Guise. As the spokesman of the Gallican Church in the following year, he delivered a harangue to Charles IX., in which he declared that Charles had eclipsed the glory of preceding kings by slaying the false prophets, and especially by the holy deceit and pious dissimulation with which he had laid his plans."

"There was one man who did not get his knowledge from rumour, and who could not be deceived by lies. The King's confessor, Sorbin, afterwards Bishop of Nevers, published in 1574 a narrative of the life and death of Charles IX. He bears unequivocal testimony that the clement and magnanimous act, for so he terms it, was resolved upon beforehand, and he praises the secrecy as well as the justice of his hero."

"Juan and Diego de Zuñiga, his [*i.e.*, Philip's] ambassadors at Rome and at Paris, were convinced that the long display of enmity to Spain was genuine, that the death of Coligny had been decided at the last moment, and that the rest was not the effect of design. This opinion found friends at first in Spain. The General of the Franciscans undertook to explode it. He assured Philip that he had seen the King and the Queen-Mother, two years before, and had found them already so intent on the massacre that he wondered how anybody could have the courage to detract from their merit by denying it."

Lord Acton was convinced that the massacre was not a sudden and unpremeditated act. "Catherine," he says, "had long contemplated it as her last expedient in extremity; but she had decided that she could not resort to it while her son was virtually a minor. She suggested the idea to him in 1570. . . . By the month of February 1572 the plan had assumed a practical shape."

According to De Thou, Cardinal Ursini (or Orsini), in carrying out his mission after the massacre, assured Charles IX. that the memory of the recent deed "was worthy of being told to all time"; that it "tended to the glory of God and the honour of the Holy Roman Church"; that "it was agreed by all those who were now alive, as it would be by those who should afterwards live, that it was not through hatred or revenge or a feeling of private wrong" that he had consented to the destruction of so many lives; but to his "burning zeal for the propagation of the glory of God" was it vouchsafed that "the religion of our ancestors, namely, the Catholic Apostolic Roman, . . . should, without controversy and without exception, be established through all the provinces of France, a thing which could not be expected while the Protestant party stood" (*Historiarum sui Temporis*, iii. 198). Before that Cardinal arrived at the French Court, Gregory's reply to the announcement of the massacre had reached Paris. "It was a great consolation to himself, he said, and an extraordinary grace vouchsafed to Christendom. But he desired for the glory of God and the good of France, that the Huguenots should be extirpated utterly." . . . "Orsini appeared at Court. To Charles, who had done so much, it seemed unreasonable that he should be asked for more. He represented to Orsini that it was impossible to eradicate all the remnants of a faction which had been so strong. He had put seventy thousand Huguenots to the sword; and, if he had shown compassion to the rest, it was in order that they might become good Catholics" (*North British Review, ut supra*).

Lord Acton points out that, although the Jesuit, who wrote Gregory's life by desire of his son, says that the Pope thanked God in private, but in public gave signs of a tempered joy, "the illuminations and processions, the singing of *Te Deum* and the firing of the castle guns, the jubilee, the medal, and the paintings whose faded colours

still vividly preserve to our age the passions of that day, nearly exhaust the modes by which a Pope could manifest delight." The extent of that delight as acknowledged in private may be gauged from the following passage, which occurs in a despatch of Ferralz, the French Ambassador in Rome, to his King, printed by Lord Acton :—

"Après quelques autres discours qu'il me feist sur le contentement que luy et le Collège des Cardinaux avoient receu de ladicté execution faicte et des nouvelles qui journellement arrivoient en ceste court de semblables exécutions que l'on a faicte et font encore en plusieurs villes de vostre royaume, qui, à dire la vérité, sont les nouvelles les plus agréables que je pense qu'on eust sceu apporter en ceste ville, sadicté Saincteté pour fin me commanda de vous escrire que cest évènement luy a esté cent fois plus agréable que cinquante victoires semblables à celle que ceulx de la ligue obtindrent l'année passée contre le Turcq, ne voulant oublier vous dire, Sire, les commandemens estroictz qu'il nous feist à tous, mesmement aux François d'en faire feu de joye, et qui ne l'eust faict eust mal senty de la foy."

After some other remarks which he [*i.e.*, the Pope] made to me on the satisfaction which he and the College of Cardinals had received from the said execution, and from the news which was daily arriving in this Court of similar executions which have taken place and still are taking place in several towns of your kingdom—which, to tell the truth, is, I think, the most agreeable news that one has known to be brought to this town—his Holiness in conclusion bade me write to you, that this event has been a hundred times more pleasing to him than fifty victories like that gained last year by the League over the Turks, wishing me not to omit to tell you, Sir, the strict orders he laid on us all, the French included, to kindle bonfires on account of it, and whoever should not do so would be [regarded as] ill-disposed to the faith.

Notwithstanding Gregory's sincere delight in and hearty approval of the massacre and his desire for its extension, he "appears as a pale figure between the two strongest of the modern Popes, without the intense zeal of the one, and the ruthless volition of the other." His immediate predecessor was Saint Pius V., and :—

"Pius declared that he would release a culprit guilty of a hundred murders rather than one obstinate heretic. He seriously contemplated razing the town of Faenza because it was infested with religious error; and he recommended a similar expedient to the King of France. He adjured him to hold no intercourse with the Huguenots, to make no terms with them, and not to observe the terms he had made. He required that they should be pursued to the death, that not one should be spared under any pretence, that all prisoners should suffer death. . . . . The same ideas pervaded the Sacred College under Gregory. There are letters of profuse congratulation by the Cardinals of Lorraine, Este, and Pellev . Bourbon was an accomplice before the fact. Granvelle condemned not the act but the delay. Delfino and Santorio approved. . . . . The theory which was framed to justify these practices has done more than plots and massacres to cast discredit on the Catholics. This theory was as follows:—Confirmed heretics must be rigorously punished whenever it can be done without the probability of greater evil to religion. Where that is feared, the penalty may be suspended or delayed for a season, provided it be inflicted whenever the danger is past. Treaties made with heretics, and promises given to them, must not be kept, because sinful promises do not bind, and no agreement is lawful which may injure religion or ecclesiastical authority. No civil power may enter into engagements which impede the free scope of the Church's law. It is part of the punishment of heretics that faith shall not be kept with them. It is even mercy to kill them, that they may sin no more. Such were the precepts and the examples by which the French Catholics learned to confound piety and ferocity, and were made ready to immolate their countrymen." . . . .

"It was a common charge against De Thou that he had condemned the blameless act of Charles IX. . . . . His History was put on the Index; and Cardinal Barberini let him know that he was condemned because he not only favoured Protestants to the detriment of Catholics, but had even disapproved the massacre of St Bartholomew." . . . .

“A time came when the Catholics, having long relied on force, were compelled to appeal to opinion. That which had been defiantly acknowledged and defended required to be ingeniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from the conviction that the rulers and restorers of their Church had been murderers and abettors of murder, and that so much infamy had been coupled with so much zeal. They feared to say that the most monstrous of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of facts were invented to meet the difficulty” (*North British Review, ut supra*).

These are the well-weighed words of Lord Acton, who, it need hardly be added, was a Roman Catholic, and at the same time one of the most learned and candid of the historians that Church has ever produced. He had no desire to magnify the guilt of his Church, and was so far from exaggerating the extent of the massacre that he said:—“There is no evidence to make it probable that more than seven thousand victims perished.” Ranke says (*Civil Wars and Monarchy in France*, 1852, ii. 50) “according to the most moderate calculations there fell two thousand persons in Paris alone, and the number massacred in France was not less than twenty thousand.”

The order of the thanksgiving service was printed at Rome in 1572, in all likelihood only a few days after its observance. The little tract of four pages is now so rare that, some sixty years ago, the Bodleian Library paid £4 for a copy. It is here reprinted very carefully, without any attempt to correct the misprints of the original; and a translation is given in parallel columns. Although the inscription over the door of the church of St Louis was in letters of gold, the Latin is so faulty that, in some parts, the meaning is uncertain. Dr Bartoli, who has furnished the translation, states that the Italian is also

faulty, ungrammatical, and bombastic, that the notification is, indeed, worthy of the celebration, "by a diabolical religious service," of "a diabolical bloody deed, which will disgrace for ever the Church of Rome." Three-and-thirty Cardinals are said to have been present at the mass of thanksgiving. The display at the Eucharistic Conference at Westminster in 1908 must have been insignificant in comparison.

Vasari's St. Bartholomew frescoes, which are still to be seen in the Vatican, and are regarded as his masterpieces, are here reproduced from photographs. These are three in number and respectively show:—

Plate I. Admiral Coligny being carried to his lodging after being shot in the street. An angel with an out-stretched sword will be noticed in the clouds.

Plate II. The bursting open of Coligny's inner door, his lifeless body being thrown over the window, and the human fiends at their work in the streets.\*

Plate III. Charles IX. sitting in Parliament, a naked sword in his upraised right hand and an ecclesiastic on his left, approving the massacre. In the panel above, as through an open window, a procession is seen entering a church, on the left-hand side of which a figure, with tiara-like head-gear, is blessing the kneeling devotees.

A photograph of the medal (Plate IV.) shows, on the obverse, the bust of Gregory XIII., his designation, and the year of his pontificate, and, on the reverse, the murdered Huguenots, charged by an angel with a cross in the left hand and a sword in the right. The inscription being

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\* An incorrect outline sketch of this fresco, taken from Potter's *Lettres de Pie V.*, forms the frontispiece to White's *Massacre of St. Bartholomew*. An accurate sketch of it, and also of the one which follows, may be seen in Mr Poyntz Stewart's *Papal Numismatic and Pictorial Memorials of the Massacre of St. Bartholomew's Day*.

PLATE IV.





“VGONOTTORVM STRAGES,” the slaughter of the Huguenots, “1572.”

Plate V. is a reduced fac-simile of the title-page of the first volume of Bonanni’s *Numismata*.

Plate VI. is an exact reproduction of the engraving of the medal in that volume.

In his masterly *History of the Inquisition of Spain* (1907, iv. 526, 527), Dr Lea says:—

“Such were the lessons which the Church inculcated and such was the training which it gave to Spain, so that the *auto de fe* came to be regarded as a spectacular religious entertainment on the occasion of a royal visit, or in honour of the marriage of princes.”

Of the forty-one articles of Luther condemned as pestiferous, pernicious, and scandalous by Leo X., in his bull *Exurge, Domine*, the thirty-third is—“That heretics should be burned is contrary to the will of the Spirit” (*Magnum Bullarium Romanum*, Luxemburgi, 1742, i, 611).

Antichrist’s profound admiration of religious intolerance is displayed in the *Breviarium Romanum*, the official prayer-book of the Romish clergy, where (*pars verna, die xxx Maii*) Ferdinand III., King of Castile, is commemorated as a saint, and his virtues duly set forth. In him:—

“The royal virtues shone conspicuous—magnanimity, clemency, justice, and beyond these others, zeal for the Catholic faith and a burning eagerness for the defence and propagation of its religious worship. He manifested that especially in persecuting (*insectando*) heretics. Suffering these to remain nowhere in his realms, he used with his own hands to carry wood to the pile for burning the condemned.”\*

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\* The Pope obliged Ferdinand’s royal parents to separate, after two sons and two daughters had been born to them, because they were second-cousins and had been married without a dispensation. Ferdinand died in 1252 and was canonised in 1671. His body is still

Bonanni (*Numismata*, i., 352, 353) gives plans of the great college which Gregory XIII. built in Rome for the Jesuits—the *Collegio Romano*—long occupied by the faculty and students of the Gregorian University. In that University the persecuting spirit of the Papacy has survived to the present century. Marianus de Luca, its Professor of the Text of the Decretals, continued to teach that “the good that is most necessary to the Church is the unity of the true faith, and that cannot be preserved unless the heretic be handed over to death”; that, “when heretics have been left to the secular arm, the judges must inflict on them the penalty not of death only but of fire”; that, as a matter of fact, “many heretics have been put to death and burnt by the secular arm, merely after an ecclesiastical trial, because heresy is a purely ecclesiastical crime. Hence the practice which held good for several centuries, that the heretic should be handed over to the secular arm, and be burnt without any revision of his case or any delay” (*The Contemporary Doctrines of Father Marianus de Luca, S.J., translated under the superintendence of Professor Margoliouth*, 1902, pp. 58-63).

After enlarging and completing this Prefatory Note for this, the fourth, edition, my attention has been directed to an article on “Saint Bartholomew’s Day,” in the thirteenth volume of the *Catholic Encyclopedia* which has just been issued. That article, by M. Georges Goyau, associate editor, *Revue des Deux Mondes*, has an air of candour, specious rather than genuine. In that respect and others it is a contrast to Lord Acton’s article. M. Goyau does not dispute

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preserved at Seville, “without the least blemish of corruption, and has been honoured with miracles” (Butler’s *Lives of the Fathers, Martyrs and other principal Saints*, edited by Husenbeth, i. 704). A friend assures me that the commemoration of St Ferdinand is not authorised for every country. It appears, therefore, that in this, as in the application of the *Ne Temere* decree, the Church of Rome, while claiming to be universal, can accommodate itself to the company it is in.

the leading facts of the massacre. He admits, indeed, that "the idea of a summary execution of the leaders of Protestantism was in the air from 1560 to 1570," and that it had long existed in the mind of Catherine de' Medici, and had also been entertained by her sons. But he endeavours to prove that the general massacre was not premeditated, and that, up to the 22nd of August, Catherine had only considered the possibility of getting rid of Coligny. His chief object appears to be to clear "the Holy See." Its guilt might be threefold—instigation, foreknowledge, and commendation.

The merciless advice of Saint Pius V. to the King of France is proof enough of instigation though not of complicity in the plan. Of course, if a general massacre was not contemplated or planned until two days before it took place, neither Pius nor Gregory could know of it beforehand. On this point, the King's promise to Cardinal Alessandria (or Alessandrino) is of supreme importance. M. Goyau alive to this, discounts what he is pleased to call "a very doubtful remark attributed to Cardinal Alessandrino." No one would infer from the following statement of M. Goyau that there was any early authority for the story of the promise except Catena's life of Pius V. :—

"A life of this pontiff, published in 1587 by Girolamo Catena, gives a conversation that took place a long time afterwards between Alessandrino and Clement VIII. in which the Cardinal spoke of his former ambassadorship. When he was endeavouring to dissuade the King from Margaret's marriage to Henry, the King said: 'I have no other means of revenging myself on my enemies and the enemies of God.' This fragment of the interview has furnished those who hold that the massacre was premeditated with a reason for maintaining that the solemnizing of the nuptials in Paris was a snare prearranged with the concurrence of the Papal Nuncio. The most reliable critics contest the perfect

authenticity of this interview, chiefly because of the very tardy account of it and of its utter incompatibility with the discouragement manifested in Alessandrino's notes written the day after the conversation had taken place."

Here, as will be observed, there is no reference whatever to Cardinal D'Ossat's letter, Cardinal Alessandria's ejaculation when he heard of the massacre, Clement VIII.'s special means of knowing the truth, that Pope's contemporary narrative, the authoritative character of Catena's life of Pius V., or the other authoritative life by Gabuzzi. The story of the promise seemed to me to be so well established that I did not mention Capilupi, who, according to Lord Acton, published it while the massacres in the provinces were still going on. Lord Acton also states that Cardinal Alessandria, when on his way back from France, "in his last despatch, dated Lyons, the 6th of March," "wrote that he had failed to prevent the engagement with Navarre, but that he had something for the Pope's private ear, which made his journey not altogether unprofitable." This secret, Lord Acton believed, was the King's promise. On the contrary, M. Goyau affirms that, whatever the special matters may have been which the Cardinal was to communicate orally, the Pope expired without learning what they were, and that "they certainly have no bearing upon the conclusion that Pius V. had been previously informed of the massacre." It is incredible that such an one as Cardinal Alessandria did not cheer his relentless and bloodthirsty uncle on his death-bed by rehearsing the promise of the French King.

M. Goyau quotes Diego de Zuñiga on the one hand; but, unlike Lord Acton, is silent concerning the General of the Franciscans, and Sorbin, the King's confessor, on the other hand. He acknowledges, however, that the Cardinal of Lorraine "wished to insinuate that the massacre had been planned long ahead by his family," and refers to

NUMISMATA  
PONTIFICUM  
ROMANORUM  
QVÆ A TEMPORE MARTINI V.

USQUE AD ANNUM M.DC.XCIX.

Vel authoritate publica, vel privato genio  
in lucem prodiere,

*Explicata, ac multiplice eruditione Sacra, & Prophana illustrata*

A P. PHILIPPO BONANNI SOCIETATIS JESU

TOMUS PRIMUS

Continens Numismata à Martino V. usque ad Clementem VIII.



R O M Æ.

Ex Typographia Dominici Antonii Herculis. M.DC.XCIX.  
CUM FACULTATE SUPERIORVM.



the inscription which he placed over the entrance to 'the church of St Louis,' "proclaiming that the success achieved was an answer 'to the prayers, supplications, sighs and meditation of twelve years.'" If there was no project against the Huguenots the Cardinal of Lorraine lied.

Lord Acton did not believe that Gregory was in the project or instigated it. The marriage was celebrated in flagrant defiance of his refusal to grant a dispensation. That he cordially approved of the massacre, however, after its perpetration and while it was still proceeding in the provinces, is absolutely certain, and proof enough has been given in this prefatory note. The thanksgiving service, the frescoes, the medal, the jubilee, are all admitted by M. Goyau, who alleges, however, that, in authorising such things, the Pope was acting on the belief that the King of France and his family had been saved from great danger, that the Huguenot party had plotted regicide and had to be punished. And so, according to this apologist, it is possible to impose upon an infallible Pope! Gregory would have been simple indeed had he believed such a fable. But an infallible Pope who has been misled, so far misled that he has gravely compromised himself in the sight of Christendom, may afterwards, it seems, have his eyes opened, for M. Goyau has been led to think that, on "becoming better informed, he grew angry at the news of such barbarity." Even this apologist has furnished proof from the despatches of the Pope's representatives, before the massacre and while it was proceeding, that such news was likely to gratify rather than displease the Holy Father.

Professor Michael Ott, in his article on Gregory XIII. in the *Catholic Encyclopedia* (1910, vii. 3), neither quotes what the Pope himself said to Perralz as to the extent of his joy nor refers to Ursini's mission, but cites Leti and Brantôme as stating that Gregory "did not approve the massacre, but detested the cruel act and shed tears when he was apprised of it."

Lord Acton, much too shrewd as well as much too honest to suggest that the Pope was deceived by the fabled plot against Charles, thus deals with that point:

“The story that the Huguenots had perished because they were detected plotting the King’s death was known at Rome on the 6th of September. While the sham edict and the imaginary trial served to confirm it in the eyes of Europe, Catherine and her son took care that it should not deceive the Pope. They assured him that they meant to disregard the edict. To excuse his sister’s marriage, the King pleaded that it had been concluded for no object but vengeance; and he promised that there would soon be not a heretic in the country. This was corroborated by Salviati [the Papal Nuncio at the French Court]. As to the proclaimed toleration, he knew that it was a device to disarm foreign enmity, and prevent a popular commotion. He testified that the Queen spoke truly when she said that she had confided to him, long before, the real purpose of her daughter’s engagement. He exposed the hollow pretence of the plot. He announced that its existence would be established by formalities of law, but added that it was so notoriously false that none but an idiot could believe in it. Gregory gave no countenance to the official falsehood.”

Some of the “facts” invented at a later period to clear the Papacy are enumerated by Lord Acton:—

“The victims were insignificant in number; they were slain for no reason connected with religion; the Pope believed in the existence of the plot; the plot was a reality; the medal is fictitious; the massacre was a feint concerted with the Protestants themselves; the Pope rejoiced only when he heard that it was over. . . . Such things will cease to be written when men perceive that truth is the only merit that gives dignity and worth to history” (*North British Review, ut supra*).

ORDINE DELLA SOLENNISSIMA  
PROCESSIONE FATTA DAL  
SOMMO PONTIFICE NELL'ALMA  
CITTA DI ROMA.

Per la felicissima noua della  
destruttione della setta  
Vgonotana.

Con la inserittione posta  
sopra la porta della Chiesa  
di S. Luigi in vn panno di  
seta pauonazza a letere d'oro  
maiuscole.

[Ornamental device  
with the tiara and  
crossed keys.]

ORDER OF THE MOST SOLEMN  
PROCESSION MADE BY THE  
POPE IN THE  
AUGUST CITY OF ROME

When the most happy news  
came of the destruction of  
the Huguenot sect.

With the Inscription placed  
over the door of the  
Church of S. Louis, which  
was emblazoned in capital  
letters of gold on a violet  
silk cloth.

[Ornamental device  
with the tiara and  
crossed keys.]

In Roma per gli Heredi d'Antonio Blado  
impressori Camerali. 1572.

[Printed] at Rome by the Heirs of  
Anthony Blado, Printers to the  
[Apostolic] Chamber. 1572.

Ordine della solenissima processione fatta del Sommo Pontefice nell' Alma Citta di Roma, per la felicissima noua della destruttione della setta Vgonotana.

Avanti che il Sommo Pontefice ordinasse la generale procesione; subito che hébbe la noua della morte dell' Admiraglio & altri Capi della setta Vgonotana, si fece vn consistorio doue, si ridunorno tutti li Illustrissimi Cardinali; & lette le lettere del Nuntio di Francia di sua Santita subito con vn bellissimo ordine il Sommo Pontefice insieme con li Cardinali di scesero in San Marco, doue si cāta vn bellissimo *Te Deum laudamus* da eccellentissimi musici, & poi il Sommo Pontefice subito diede la Croce all' Illustrissimo Cardinale Vrsino per la Legatione di Francia; dipoi diede ordine per il primo giorno della settimana seguēte, che fu il giorno della Natiuita della gloriosa Vergine Maria, che si douesse radunar ogni sorte di Confraternita Compagnie, & Clero in Santo Mareo; doue alle 12. hore se inuio la solenissima processione. Cominciorno le Cōpagnie & Confraternita, dopoi seguiauano le Religioni, dopoi questi veniuano li Curati, dipoi seguiauano li Canonici per ordine, secondo la maggioranza delle Chiesie collegiate dell' Alma Citta di Roma: Diopoi seguiaua la corte di sua Santita vestiti tutti di longo con vesti conformi a tal solenita: imediate dopoi questi veniuua la Croce d'oro del Papa, la quale veniuua auanti alli Reuerēdiss. Protonotarij Auditori di rota Vescovi & Illustriss. Cardinali tutti vestiti alla Pōtificale, circōdati dalla guardia de Suizeri. Seguitauano poi li S. Ambasciatori auāti i Sōmo Pontefice, il quale veniuua sotto vn baldachino di Brocato riccio sopra

Order of the most solemn Procession made by the Pope in the august city of Rome, when the most happy news came of the destruction of the Huguenot sect.

As soon as the Pope received the news of the death of the Admiral and other chiefs of the Huguenot sect, before ordering a general procession, he requested the Cardinals then present in Rome to assemble in a solemn consistory, where letters from the Papal Nuncio at the Court of France referring to the destruction of the Huguenot sect were read. Immediately afterwards his Holiness with all the cardinals in most beautiful order went to the Church of St. Mark, where the best singers sang a most beautiful *Te Deum Laudamus*. This done, the Pope solemnly consigned the cross to the most illustrious Cardinal Ursini for the French Legation, and ordered that on Monday next, the Feast of the Nativity of the most glorious Virgin Mary, at twelve o'clock all religious confraternities, companies, and the clergy should meet together in St. Mark's, in order to begin therefrom a most solemn procession. On the appointed day the procession was opened by the confraternities and companies; then followed the religious orders, then the parish priests, then the canons, each one taking that place to which the importance of his church in the good city of Rome gave him right; afterwards followed the members of his Holiness's Court, all wearing long robes suitable for such a solemnity. Immediately after came the golden cross of the Pope, followed by the most reverend protonotaries, auditors of the rota, bishops and most illustrious cardinals, all clothed in pontifical robes, and surrounded by the Swiss Guards.

PLATE VI.

XXVII





riccio, portato da varij Illustrissimi Signori, circondato sua Beatitudine da bon numero de principali seruatori intrinsechi suoi & altri infiniti Gētilhomini & Signori. Era tāto il popolo & la moltitudine della gente per le strade per veder & compagnar la detta processione, che le guardie di Suizeri di nostro Signor appena poteua resistere alla gran calca del popolo. Vltimamente si conchiudeua la pompa da vna sfoggiatissima & valorosissima cōpagnia di caualli armati alla leggiera. In San Lodouico poi (Chiesa della Nation Francesa) era vn superbissimo & marauiglioso apparato di seta, & oro, & altre cose necessarie per simil pompa dell' Illustrissimo Cardinal Ferrara: Doue dopoi che fu arruato nostro Signore, sopra la porta di detta Chiesa l' Illustrissimo Cardinal Lorena, dopoi di hauerli dato da basciar la Croce, & vsate altre ceremonie debite, lo riceuette con allegrissimo volto insieme con 'Ambasciatore di Francia. Vltimamente essendosi messo nostro Signore eon gl' Illustrissimi Cardinali, & Reuerēdissimi Vescoui ogni uno al loco suo, l' Illustrissimo Cardinal Iances di nation Francese canto la Messa in gratiarum actiones di tato beneficio receuuto da nostro signore Dio: alla quale respondeua con suauissima, & dolcissima musica la Capella di nostro Signore, che diede allegrezza a tutti i circonstanti, & alla Citta di Roma: conoscendosi in questo quanto questa Citta fusse affettionata alla religione, & al Regno di Francia.

Fuori poi di detta Chiesa era sopra la porta vn elegantissima inscritione in lettere d'oro sopra vn drappo di armesino

The ambassadors of the foreign powers to the Papal Court came next, and last of all the Pope under a canopy of silken velvet all embroidered with golden figures, which was carried by several of the principal gentlemen. His Holiness was surrounded by his intimate friends and servants, and by a large crowd of lords and gentlemen. Such a crowd of common people filled the streets, to see and accompany the said procession, that the Swiss Guards of the Pope could scarcely keep back such a concourse. Finally, the procession was closed by a magnificent and gallant body of light-armed cavalry. But the most gorgeous and wonderful spectacle of silk, of gold, and other most beautiful things, requisite for such a function, was to be seen in St. Louis', the church of the French nation, [to which the procession betook itself]: all under the charge of Cardinal Ferrara, the titular of the Church. The most illustrious Cardinal of Lorraine, together with the French ambassador, received the Pope at the door of the Church, with a most joyful look on his face, and gave him the cross to kiss, with other due ceremonies. After which, the Pope, the cardinals, and the most reverend bishops having taken their appointed places, the most illustrious French Cardinal Iances (?) sang High Mass as a thanksgiving for the great favour the French nation had received from our Lord God. The mass was responded to by the musicians of our Lord the Pope, who sang so sweetly and beautifully that the hearts of all who were present and the city of Rome were filled with great joy, thereby making known how greatly this city was attached to religion and to the kingdom of France.

Outside of the Church and over its door, there was a most elegant inscription, in golden letters, emblazoned on a violet

Pauonazzo, conforme alla impresa di Francia la, quale per maggior piacere di lettori l'habuemo trascritta nel presente foglio.

D. O. M.

Beatissimo Patri Gregorio XIII. Pont. Max.

Sacro Illustriss. Cardinalium Collegio

S. P. Q. R.

silk cloth, with the colours and figures of the arms of France, which for the pleasure of readers is here transcribed.

To God the Best and Greatest

To the most Blessed Father Gregory XIII. Supreme Pontiff

To the Sacred College of most Illustrious Cardinals

To the Senate and People of Rome

Carolvs IX. Christianiss. Francorum Rex zelo zelatus pro Domine Deo exercituum repente velut Angelo percusso diuinitus immisso, sublatis vna occidone prope vniuersis Regni sui hæreticis, perduellibusq; tanti beneficij immemor nunquam futurus, consiliorum ad eam rem datorum, auxiliorum, missorum, duodecennaliū precum, supplicationum, votorum, lachrymarum, suspiriorumq; ad Deum Opt. Max. suorum & Christianorum omnium plane stupēdos effectus, omnino incredibiles exitus, modis omnibus redundantem diuino munere satietatem ipse nunc solidissimorum gaudiorum affluentissimus gratulatur.

Tantam fœlicitatem quod Beatiss. Patris Gregorii XIII. Pontificatus initio non multo post eius admirabilem & diuinam electionē euenerit, vñacum orientalis expeditionis constantissima & promptissima continuatione, ecclesiasticarum rerum instaurationem, marcescentis Religionis vigorem & florem certò portendere auguratur.

Pro isto tanto beneficio coniunctis hodie vobiscum ardentiss. votis absens corpore, præsens animo, hic in aede Sancti Ludouici aui sui Deo Opt. Max.

Charles IX., the Most Christian King of the French, filled with zeal for the Lord God of Hosts, almost all the heretics and rebels of his kingdom having been suddenly removed as by a smiting angel divinely sent, never to be forgetful of so great a benefit, himself now greatly abounding in most solid joys, sends congratulations for the truly stupendous effects, the perfectly incredible results, the completion in all respects, abounding with divine favour, of the counsels given for that end, the assistance sent, the prayers, supplications, vows, tears, and sighs, of himself and all Christians for the past twelve years, to the Most High God.

This great happiness—which has happened at the beginning of the pontificate of the most Blessed Father Gregory XIII., not long after his admirable and divine election—together with the continuation of that most unflagging and prompt Eastern expedition, foreshadows the restoration of ecclesiastical affairs, and the vigour and flourishing state of religion which was languishing.

For this great favour the King of France, absent in body but present in spirit, here in the Church of his ancestor St. Louis, thanks Almighty

gratias agit quam maximas, vtq; spes  
huiusmodi ne fallat, eius bonitatem  
supplex deprecatur.

Carolus tit. S. Apoll. S.R.E.  
Presbyter Cardin. De Lotharingia  
hic omnibus significatum ac  
testificatum esse voluit. A.D.  
M.D. LXXII.

VI. Id. Sept.

God and suppliantly beseeches his  
mercy that such a hope may not fail.

Charles of Lorraine, Cardinal  
Priest of the title of Saint  
Apollinaris, of the Holy Roman  
Church, has willed that this  
should be made known to all.  
A.D. M.D. LXXII. 8th of  
September.

Preci & oratione detta da N.S. in  
San Luigi dopo cantata la messa.

After high mass was over in St.  
Louis the following versicles and  
prayers were said by our Lord [the  
Pope].

Pater Noster.

℣. Et ne nos inducas in temptationem.  
℟. Sed libera nos a malo.  
℣. Confirma hoc Deus quod operatus  
es in nobis.  
℟. A templo sancto tuo quod est in  
Hierusalem.  
℣. Magnificate Dominum mecum.  
℟. Et exalteamus nomen eius in  
idipsum.  
℣. Domine in virtute tua letabitur  
Rex.  
℟. Et super salutare tuum exultabit  
vehementer.  
℣. Quoniam Rex sperat in Domino.  
℟. Et in misericordia altissimi non  
Commouebitur.  
℣. Exaltare Domine in virtute tua.  
℟. Cantabimus & psallemus virtutes  
tuas.  
℣. Domine exaudi orationem meam.  
℟. Et clamor meus ad te veniat.  
℣. Dominus vobiscum.  
℟. Et cum spiritu tuo.

Our Father.

℣. And lead us not into temptation.  
℟. But deliver us from evil.  
℣. Confirm, O God, what thou hast  
wrought in us.  
℟. From thy holy temple which is in  
Jerusalem.  
℣. O magnify the Lord with me.  
℟. And let us extol his name together.  
℣. In thy strength, O Lord, the King  
shall joy.  
℟. And in thy salvation he shall  
rejoice exceedingly.  
℣. For the King hopeth in the Lord.  
℟. And through the mercy of the  
Most High he shall not be  
moved.  
℣. Be thou exalted, O Lord, in thy  
own strength.  
℟. We will sing and praise thy power.  
℣. Hear, O Lord, my prayer.  
℟. And let my cry come to thee.  
℣. The Lord be with you.  
℟. And with thy spirit.

## Oremus.

Omnipotens sempiterne denus, qui superbis resistis, humilibus autem das gratiam: digna tibi laudum præconia, & deuotas gratiarum referimus actiones, quod seruorum tuorum fidem respiciens, gloriosam de perfidis gentibus populo catholico lætitiam tribuisti: te suppliciter exoramus, vt quod fideliter incepisti, misericorditer prosequatis, ad laudem & gloriam nominis tui, quod super nos famulos tuos suppliciter inuocatur. Per Christum dominum nostrum &c.

FINIS.

## Let us pray.

Almighty and eternal God, who resistest the proud and givest grace to the humble, we give thee devout thanks and sing unto thee songs of praise; because, regarding the faith of thy servants, thou hast granted to the Catholic people a glorious and joyful victory over treacherous nations. We beseech thee mercifully to continue what thou hast faithfully begun to the praise and glory of thy name, which we thy servants suppliantly invoke. Through Christ our Lord, &c.

FINIS.

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